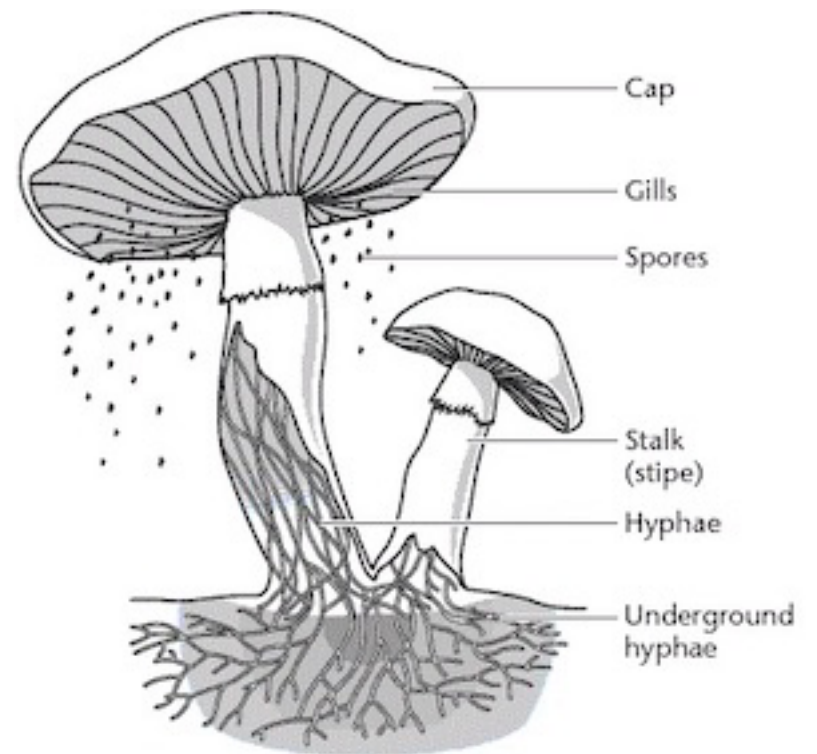


# Hyphae

Some threads  
of information related to  
**The Mushroom Farm**  
A zine for DWeb Camp



Liz Henry  
San Francisco  
July 2019

When we scan and digitize printed media we have the possibility to host, preserve, and make it available in particular ways to particular people. None of us can predict what will happen to that information — where will it go? How will it persist, spread, or be lost? There is nothing permanent about the internet. Bringing digital information back to a printed medium, even on a personal, small, free scale such as for this zine, means it will go different places in the ecosystems of our information landscape. Zines might end up in a cafe, in a library, in someone's bathroom, passed around the weekend of DWeb Camp and then flown halfway around the world in a suitcase. And some of them will get thrown into the trash.

Print zines are like spores that someday may develop new roots and new fruiting bodies, like mushrooms. In thinking about the distributed web, or webs, I like the idea of strengthening peer to peer connections that are hard for well established organizations, like states or corporations or even digital magazines (ie ad networks) or publishing conglomerates, to control. I'd rather see a billion small networks than one, or a few, overarching, strongly controlled platforms. Or, to put it differently, we might do well to have both - Sidewalks are great, but we need more cracks in the sidewalk for good weeds to flourish and for rain to get into the water table. In short I like anarchy.

Currently there is a strong narrative of the need for control, for taming, for filtering, and rules and that means centralizing a lot of things that may already be a little too controlled and centralized. The distributed web is a possible counternarrative. But, don't forget that Digital Stuff is not and should not be disconnected from physical artifacts – like books.

– Liz Henry

## Afterword - on Hyphae

**T**hese threads of information are paths which can be followed further. Information gets lost over time, so that connections and relationships are hard to see. Stories disappear. History gets rewritten. The roots or hyphae persist & permeate our world. The ways in which we retell stories & histories might come from underground roots. Personal recountings, government documents, union newsletters from 40 years ago, digitized in a burst of starry-eyed archiving by librarians. The remnants overlooked will be the roots of our new stories.

**O**ne way to reconnect is to look up the histories and stories of the place where you live. Ask people about their experiences and write it down. Publish or broadcast it back out into the world. Congratulations - you are now a participant in a grand network, a huge time-traveling conversation, with people you'll never meet, with ghosts, with robots and aliens in our future worlds!

**I**n putting together these snippets of information, I'm taking other people's writing and reframing it, hopefully in a respectful way that credits people for their work, even if it is not completely respecting copyright and the rules of publishing and printing words in various media. I could put together a list of links to all these information sources, and perhaps that would be more "normal" and more legal (or not...) but that's very different from handing you this object you can hold in your hand. I hope you have enjoyed my editorial choices and are thinking about cool stuff!

**The land is everywhere or the land is nowhere.**

**- Tommy Orange**

**Traces of the storyteller cling to the story like the  
handprints of a potter cling to the clay vessel.**

**- Walter Benjamin**

## Introduction

A place exists in our imaginations alongside all its histories that have gone before and all its future possibilities. We can extend our awareness of the land and our relationship to it, like sending out roots and leaves which will gather nutrients and sunlight and eventually become part of the soil again.

When I go to a place I like to read about it. Study the maps, look up histories, people, plants, wildlife, geology. It isn't so much about knowing as it is about noticing. We move around and inhabit places which are one important level of being, experiential, like a song or a dance. The other levels of imaginary knowing may not be necessary, or may not always be directly expressed, but are an enhancement to our reality and our relationship with the world.

Here are some of the fruits of my digging around in books & internet, to share with the camp.

Primed with extra little windows or hooks of information, we can see other dimensions of our experience. We might think, Oh, here's that plant I read about, or, This cliff face is made of an ancient sand dune, as we walk past. This awareness adds meaning to what we do and decide, and how we live.

The lives of others who have inhabited this space also surround us. If we look, we can see them. We will be alive for so brief of a time, but from here, we can see the future world too. We can try to hold all the past and future in our minds, so that we are swimming in time.

- Liz Henry

walk to the post office or town. He will be greatly missed by all.

A vigil and recital of the holy Rosary will be held at Benito & Azzaro Pacific Gardens Chapel, 1050 Cayuga St, Santa Cruz, CA on Friday July 5, at 6:00 pm. A Mass of Christian burial will be celebrated at Holy Cross Catholic Church, 126 High St, Santa Cruz, CA on Saturday July 6, beginning at 11:30am.

A private interment will take place at Holy Cross Catholic Cemetery in Santa Cruz. To express your condolences or share a remembrance with the Garcia family please visit [www.pacificgardenschapel.com](http://www.pacificgardenschapel.com)

## Rhizomes

In botany and dendrology, a rhizome from Ancient Greek: *rhízōma* “mass of roots”, is a modified subterranean plant stem that sends out roots and shoots from its nodes. Rhizomes are also called creeping rootstalks or just rootstalks. Rhizomes develop from axillary buds and grow horizontally. The rhizome also retains the ability to allow new shoots to grow upwards.

A rhizome is the main stem of the plant. A stolon is similar to a rhizome, but a stolon sprouts from an existing stem, has long internodes, and generates new shoots at the end, such as in the strawberry plant. In general, rhizomes have short internodes, send out roots from the bottom of the nodes, and generate new upward-growing shoots from the top of the nodes.

If a rhizome is separated each piece may be able to give rise to a new plant. The plant uses the rhizome to store starches, proteins, and other nutrients. These nutrients become useful for the plant when new shoots must be formed or when the plant dies back for the winter.

*From: <https://en.wikipedia.org/wiki/Rhizome>*

## In Memory of Jesus Garcia

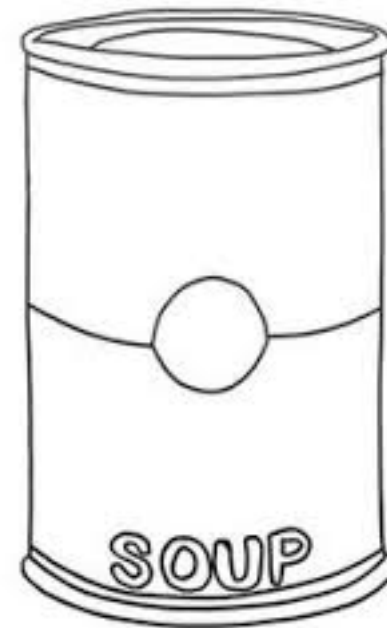
Sept. 6, 1922 - June 30, 2019 Resident of Pescadero Jesus Rodriguez Garcia (the oldest man in Pescadero) passed away at his home with his loving wife, Carmen Garcia, of 73 years by his side on June 30th. He was 96 years young (97 in August). Jesus was born in Mexiticacan, Jalisco, Mexico. He and his wife moved to Brownsville, Texas in 1950 to have a better life. He went on to have 14 children (one died at the age of 2). Jesus worked as a janitor at the High School in Brownsville until they moved to California In 1965. He worked at Campbell Soup Mushroom Farm from 1965 until he retired in 1987. He then started working to stay active doing landscape work for various families in the town of Pescadero.

Garcia was a proud and hardworking man who dedicated his life to his family. He is survived by his 13 children, Jesus & Gail (Sarabia), Ruben & Arcelia (Sarabia), Rodolfo & Laurie (Nobriga), Socorro Brown (Larry, deceased), Raquel & Ron, Javier & Janine (Alves), Juanita & Earl Gurtler, Raul & Karen (Schriber), Irene Salas & Robin Grube, Carmen Garcia & Chris Ow, Martin, Richard & Estela (Sanchez), Alisia & Paul Bergholm, 29 grandkids, 38 great-grand kids and one great-great granddaughter. His favorite hobby was spending time in his beautifully manicured garden and enjoying the fruits of his labor. He was a well-known fixture in Pescadero and was always receiving waves and hellos from local residents when he would

## Campbell's Soup Mushroom Farm History

The plant produced 50,000 pounds of mushrooms per day and shipped them to Los Angeles, San Francisco and Sacramento for distribution throughout the state and country. They also shipped directly to Hawaii. The rest went to Campbell's soup and ended up in cans on your shelf. Money's top clients are Safeway, Albertson's and Vons. The 650-acre mushroom farm was started in 1957 by Campbell's Soup, mainly to supply their Sacramento soup plant with mushrooms. They picked the oceanside location because cooling is an important part of growing mushrooms. They saved thousands of dollars each year due to the cool temperatures provided by the ocean breezes. The plant operated nearly the same way it operated back in the fifties. It used mostly recycled materials that would have otherwise ended up in landfill.

*From Coastviews Magazine*



## Gazos Creek

Gazos was likely derived from the Spanish word garzas, meaning “herons”.

*From 1500 California Place Names:*

*Their Origin and Meaning.*

*William Bright, 1998.*



## Biking on Gazos Creek Road

Gazos Creek Rd is a beautiful quiet single lane road that travels underneath a canopy of trees along Gazos Creek with minimal to no traffic to the south tip of Butano State Park.

*From <https://ridechronicles.com/tag/gazos-creek-rd/>*

## Gazos Creek Beach

From the parking lot, a short walking trail takes you to where Gazos Creek flows out into the Pacific Ocean. This moderately sized beach is part of Ano Nuevo State Park and is managed by California Department of Fish and Wildlife. The south side of this beach is bordered by the creek, where you will find a natural estuary and various waterfowl and seabirds. To the north, mud cliffs face the beach until it terminates into the ocean. Following this cliff face, you can see Pigeon Point Lighthouse and Hostel in the distance. There are some beautiful flowers on this beach, which adds to the ambiance of the park. Depending on the time of year, this area along the Pacific Ocean is a great spot to watch the sun set over the ocean. Migrating gray whales and elephant seals are common as well, so don't forget to bring your binoculars.- John Cody

*From <https://www.outdoorproject.com/united-states/california/gazos-creek>*

*Mutsun history – From <http://amahmutsun.org/history> - continued*

attempted to get the BIA to file charges against Irene Zwierlein but they took no action. To find out more on the fraudulent documents go to Forgery Claim Blurs Tribe's Fate, Tribal Papers Forged, and Congressman Michael M. Honda's letter demanding action. Today the Amah Mutsun Tribe is an active community of nearly 600 members, each of whom can trace their individual descent directly to a Mission San Juan Bautista Indian and/or a Mission Santa Cruz Indian. Some within the Tribe can tie their descendency to other Missions as well. In addition to the annual gatherings discussed above, the Tribe also holds regular membership meetings of the Tribal Council. The Council is responsible for governing the day-to-day operations of the Tribe. The Tribal Council works closely with its elders, and within the traditional Tribal structure, to resolve member concerns and carry on the business of the Tribe. The Amah Mutsun have developed special relationships with Pinnacles National Monument, U.S. Bureau of Land Management, California Department of Parks and Recreation, U.C. Santa Cruz, U.C. Berkeley, U.C. Davis and many county and city entities. Finally, we have developed relationships with conservation and land trust organization to help protect our traditional tribal territory and Tribal interests. For these we are very grateful.

*From <http://amahmutsun.org/history>*

was tape recorded. Rather than provide answers to Council Members questions she resign as Chairwoman. Council recommended that she submit her resignation in writing which she did prior to leaving the meeting. Immediately after resigning she regretted her decision and submitted over the course of the next few months four fraudulent documents to the Bureau of Indian Affairs (BIA). These documents claimed she was still Chairwoman of the Amah Mutsun and stated that some members of the Tribe formed a splinter group. Upon her resignation Vice-Chair Charles Higuera assumed the Chairperson position per our Tribal Constitution. Upon learning of the fraudulent documents Tribal Council attempted to obtain copies of the documents and to bring this information to the BIA. In July 2003, Valentin Lopez was elected Chairman and continued the effort to obtained and present these documents to the BIA. When they were presented to the BIA they took no action. The Tribe attempted to get others governmental entities to take action and they did not. The Tribe then arranged to have the documents examined by a forensic document examiner who certified that the documents were indeed fraudulent. Once again we attempted to get a governmental entity to take action and were unsuccessful. Following this we decided to go to the press and the Gilroy Dispatch published an article on the findings and soon Former Congressman Richard Pombo ordered the Department of Interior, Office of Inspector General to conduct an investigation into the fraudulent documents. The findings of this federal investigation concluded that Ms. Zwierlein had submitted four fraudulent documents in an effort to give the appearance that she was still the legitimate Chairwoman of the Amah Mutsun Tribal Band. Next we *Amah*

## Ramaytush Ohlone

The Ramaytush (pronounced rah-my-toosh) are the only original people of the San Francisco Peninsula. In the baptismal records of Mission Dolores, Aramay referred specifically to the area containing the villages of Timigtac and Pruristac. The term Ramaytush became a linguistic designation for a dialect of the Costanoan language that was spoken by the original peoples of the San Francisco Peninsula. Most descendants of the indigenous groups of the San Francisco Bay Area, however, refer to themselves as Ohlone while a few others use Costanoan.

The title Ramaytush Ohlone recognizes the Ramaytush as a part of a larger group of the Ohlone/Costanoan peoples who lived in the area of the San Francisco Bay south to Monterey. Prior to the arrival of the Spanish in 1769, the Ramaytush Ohlone numbered approximately 1400 persons and lived in eleven tribelets.

Living descendants of the Ramaytush Ohlone originate from the Aramai tribe and the village of Timigtac, located along Calera Creek in the city of Pacifica, San Mateo County. The primary family of the village at Timigtac was headed by Utchus (Ygnacio) and his wife Muchiate (Geronima). Their lineage was carried forward through their great-granddaughter, Leandra Ventura Ramos, whose children account for four branches of the family that produced living descendants.

*From <http://www.ramaytush.com>*

# COYOTE AND HIS WIFE

## RUMSIEN COSTANOAN

Makewiks is an animal that lives in the ocean and sometimes comes to the surface.

Coyote went to the ocean with his wife. He told her not to be afraid. He told her about the sea lion, about the mussels, about the crabs, and the octopus. He told her that all these were relatives; so when she saw them she was not afraid. But he did not tell her about the makewiks. Then when this rose before her it frightened her so that she fell dead.

Coyote took her on his back, carried her off, built a fire, and laid her by the side of it. He began to sing and dance and jump. Soon she began to come to life. He jumped three times and brought her to life.

*From INDIAN MYTHS OF SOUTH CENTRAL CALIFORNIA by A.L. Kroeber. 1907.*

<http://www.sacred-texts.com/nam/ca/scc/scc06.htm>

**Liz's note: Did you know?! A.L. Kroeber is Ursula K. Le Guin's dad.**



drawing by rachelingua

*Amah Mutsun history - From <http://amahmutsun.org/history> - continued*

George Schrepfer's daughter, Barbara, signed a notarized affidavit, where she tells of her recollections during this period and identifies many of the Mutsuns who worked on this ranch. The 1930s brought regular Tribal gatherings at marriages, funerals and baptisms, as it was required that all members assemble for the funeral of another. Many of these events were used to conduct informal Tribal business and exchange family and other Tribal information. The Tribe also remained in contact to communicate employment opportunities and inquire about one another's health.

The 1940's saw young Amah Mutsun's leave for war, and those who remained worked to assist the war effort in our factories. In 1947, the Tribe participated in federal litigation to recover compensation from the government for promises it had made during the 1850 negotiations. During the 1950s and 1960s, gatherings of the Amah Mutsun Tribe were held as part of the San Juan Bautista Powwow, an annual three-day celebration at which members would participate in activities to celebrate their Amah Mutsun heritage. In 1991 the Amah Mutsun Tribe formed a government and passed a constitution. Irene Zwierlein was recognized as Chairwoman at this time. In 1992 the Amah Mutsun submitted documents requesting to have their federal recognition restored. The Amah Mutsun Tribal Band is currently listed as number two on the "Ready for Active Consideration" which means the review of our petition should begin sometime within the next few years. On March 18, 2000, a meeting was called to inquire about Chairwoman Zwierlein's activities and leadership regarding the Tribe. This meeting



between San Francisco and San Luis Obispo. A review of the 18 boxes of archival records of L.A. Dornington, held at the U.S. National Archives and Records Administration in San Bruno, California, clearly verifies this point. Dornington did not provide land to any of the tribes along the central coast and as a result there are no Indian reservations or rancherias within this 230 mile central coast area.

## The Modern Era

Since Ascencion's death in 1930, the Tribe has become stronger, and a series of leaders have ushered in a new era of Tribal growth. Ascencion's daughter, Maria Dionicia, followed later by Mutsun members Josefa Buelna, Tony Corona, Joseph Mondragon, Charlie Higuera and Valentin Lopez, have taken on Ascencion's role as spiritual and figurative heads of the Tribe. Starting in the latter part of the 1920's and continuing up to the mid 1960's many Tribal members worked on the ranches in and around the Hollister and Gilroy. In particular the George Schrepfer ranch located at the south end of Gilroy on the Monterey Highway, played an important role for many Mutsun lineages. Ranch owner, George Schrepfer, had a deep empathy and concern for the indigenous Indians of San Juan Bautista. As a result he employed many of the Mutsun members during various times of the year, particularly during the harvest time. They picked grapes, walnuts, tomatoes and prunes. During difficult periods of the year when members did not have money for rent they could always go to George Schrepfer's ranch and put up a tent until better times arrived. It was not unusual to see up to a dozen tents there at one time. We have documented 11 Mutsun family groups who lived and worked on the Schrepfer Ranch from the late 1920's to the mid 1960's.

## POISON OAK

Poison Oak grows in different forms, depending upon the location and environment. In open areas under full sunlight, it forms a dense, leafy shrub usually 1 to 6 feet high.

In shaded areas, such as in coastal redwoods and oak woodlands, it grows as individual or groups of stalks, or as a climbing vine, supporting itself on other vegetation or upright objects using its aerial roots. [You can] see poison oak shrubs in exposed areas along the coast, and poison oak stalks and vines in the dense forests in the coastal hills.

This means that you not only need to avoid plants growing on the ground, but also vines that may be hanging down from the trees above! The appearance of poison oak also changes depending upon the season. In the spring, tiny crimson or rust-colored leaves emerge and quickly turn a vibrant green. Also in the spring poison oak produces small, white-green flowers at the point where leaves attach to the stem.

**In the summer, poison oak leaves are a vibrant green and may be dull or glossy. Whitish-green, round fruit form in late summer.**

In the fall, the leaves turn attractive shades of orange and red, and later turn brown and fall to the ground.

From: <http://www.trailstompers.com/trail-runners-guide-to-poison-oak.html>



**Note! if you think you may have gotten poison oak, stop by the medical area (behind the kitchen!)**

# The San Gregorio Fault

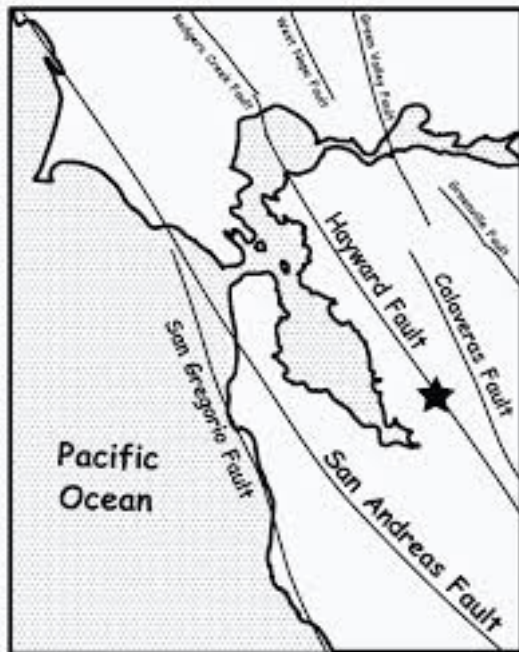
The **San Gregorio Fault** is an active, 209 km (130 mi) long fault located off the coast of Northern California.

The southern end of the fault is in southern Monterey Bay, and the northern end is about 20 km northwest of San Francisco, near Bolinas Bay, where the San Gregorio intersects the San Andreas Fault.

Most of the San Gregorio fault trace is located offshore beneath the waters of Monterey Bay, Half Moon Bay, and the Pacific Ocean, **though it cuts across land near Point Año Nuevo and Pillar Point.**

The San Gregorio Fault is part of a system of coastal faults which run roughly parallel to the San Andreas.<sup>[1]</sup> The movement of the San Gregorio is right-lateral strike-slip, and the slip rate is estimated to be 4 to 10 mm/year (0.2 to 0.4 inch/year). The most recent major earthquake along the fault occurred some time between 1270-1775 AD, with an estimated magnitude of 7 to 7.25.

From [https://en.wikipedia.org/wiki/San\\_Gregorio\\_Fault](https://en.wikipedia.org/wiki/San_Gregorio_Fault)



*Mutsun history – From <http://amahmutsun.org/history> - continued*

Dorrington report as a final document is incredulous. This report had a life or death impact for many California tribes. For the most part Dorrrington provided a one to two sentence report on each Tribe. For the Amah Mutsun, who were identified in the Dorrrington report as the San Juan Baptista Band, Dorrrington's wrote: "In San Benito County, we find the San Juan Baptista Band, which reside in the vicinity of the Mission San Juan Baptista, which is located near the town of Hollister. These Indians have been well cared for by Catholic priests and no land is required."Based on Dorrrington's "final report," which contained no evidence, supporting documentation or confirmation of any type for his fraudulent statements, the Amah Mutsun Tribal Band's federal recognition status was illegally terminatedThe Amah Mutsun were never notified by Dorrrington that he was tasked with determining the land needs of California Tribes. Also, the Indian Field Services provided no notification to our Tribe that we were being dropped from federal recognition and no due process was followed. By law only an Act of Congress can terminate a federally recognized tribe. The Indian Field Services made the determination that there was no need to purchase land for the Amah Mutsun Tribe with no site visit or review, no documentation or evidence to support their decision was provided and no internal report or field study was developed. This egregious act has had a devastating impact on approximately seven generations of our Tribal members. Our language, songs, religion, oral histories, traditional beliefs, dances, medicines, foods, etc., were all negatively impacted by this fraudulent government report. Finally, there is no record of Dorrrington ever visiting the territories



# Cinderblocks

Concrete blocks are made from cast concrete (e.g. Portland cement and aggregate, usually sand and fine gravel, for high-density blocks). Lower density blocks may use industrial wastes, such as fly ash or bottom ash, as an aggregate. Recycled materials, such as post-consumer glass, slag cement, or recycled aggregate, are often used in the composition of the blocks.

Concrete block, when built with integral steel reinforcing or in tandem with concrete columns and tie beams and reinforced with rebar, is a very common building material for the load-bearing walls of buildings, in what is termed concrete block structure (CBS) construction. American suburban houses typically employ a concrete foundation and slab with a concrete block wall on the perimeter.

Other common uses for concrete block wall is interior fire-rated partition walls, and exterior backup wall for attachment of building envelope systems and

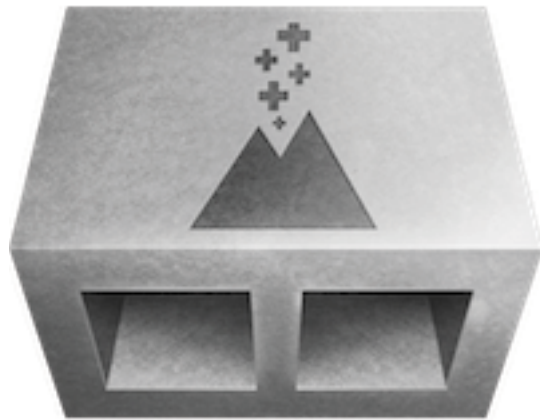
Fly ash is a coal product composed

(fine burned driven out boilers with the

Ash that falls to the bottom of the boiler's combustion chamber (commonly called a firebox) is called bottom ash. In modern coal-fired power plants, fly ash is generally captured by electrostatic precipitators or other particle filtration equipment before the flue gases reach the chimneys. Together with bottom ash removed from the bottom of the boiler, it is known as coal ash.

From [https://en.wikipedia.org/wiki/Concrete\\_masonry\\_unit](https://en.wikipedia.org/wiki/Concrete_masonry_unit)

**Note from Liz:** Included so we remember the things we build are not separate from the earth. Obviously, they're made of Stuff but the process of where the Stuff comes from can be quite opaque.



façades.

or flue ash, combustion that is of the particulates particles of fuel) that are of coal-fired together flue gases.

falls to the

history – From <http://amahmutsun.org/history> - continued

Missions transcribing notes from Spanish to English. He also requested other information ranging from plants and their medicinal uses to recipes. Mr. Harrington's daughter donated letters written by Martha, her mother and other family members to the Santa Barbara Mission. By 1928, many Tribal members were not afraid to cooperate with federal authorities and were included in the 1928 Indian Enrollment Process. On their enrollment forms, members were accurately identified as "Mission Indian, San Juan Bautista" for the first time. At least 65 members of the Amah Mutsun were enrolled, including the ancestors of several prominent Mutsun families of today.

By this time, the Amah Mutsun had resurfaced as a cohesive Tribal unit, allowing itself to be publicly visible to whites and Hispanics after so many years of suppression and compulsory sequestration. Ascencion had succeeded in reinvigorating Amah Mutsun identity and raising non-Indian awareness of the Tribe. According to one historian, her reburial was "one of the largest funerals in the history of the County" that paid "honor not to one person only, but to the entire Tribe." In 1995, Ascencion Solorsano was elected into the Gilroy, California Hall of Fame. In 2003, the first middle school built in 30 years in Gilroy was named Ascencion Solorsano Middle School. This state of the art school is a part of the Gilroy Unified School District.

## The Dorrington Report

In 1915 Lafayette A. Dorrington was assigned as a special agent with the Indian Services in California. Indian Services was later named the Bureau of Indian Affairs under the U.S. Department of the Interior. In 1923 Dorrington

## The Era of Ascencion

Through the 1900 Census and a separate census authorized by Congress in 1906 that targeted non-reservation California Indians, the federal government took a renewed and somewhat more positive interest in Indians. The Tribe's re-emergence during this period can be heavily attributed to Ascencion Solorsano de Cervantes, around whose home much Tribal activity was centered. Ascencion's house became a place where members came on a daily basis to enlist Ascencion's support and to share news with other members. Ascencion became a repository for Tribal history, learning stories from others and passing on traditions and Tribal lore to the next generation. She took on the responsibility for finding employment, food and medicine for members of the Tribe who needed her help. Her leadership in the first three decades of the 20th century was critical to the future of the Tribe, and coincided with this time when the Tribe's members were finally able to practice their culture publicly. Alfred Kroeber extended the first and second volumes of Father Felipe de la Cuesta's work on the Mutsun language, and Tribal customs, in the early 1920's. Subsequently, John Peabody Harrington continued his research by conducting follow-up interviews with Ascencion Solorsano and the San Juan community throughout the 1930's. Mr. Harrington's body of work provides one of the best linguistic and culturally rich set of records, covering a specific Tribe and their language. Mr. J.P. Harrington and the Smithsonian Institute employed Ascencion Solorsano's granddaughter, Martha Herrera. They met when Mr. Harrington went to New Monterey to interview Ascencion before her death. Martha was hired as his secretary and traveled with him to various California *Amah Mutsun*

## Campbell Soup Unit Signs Contract After Short-Lived Boycott

### UFW President's Newsletter, Nov 27, 1978

Farm workers at the Pacific Mushroom Farm, a subsidiary of Campbell Soup Company, ended a ten week strike at the Pescadero, California company with the signing of a two year contract on November 6. Agreement on the contract averted a planned nationwide boycott of Campbell Soup products after contract talks had deadlocked. Farm worker support committees across the U.S. and Canada had prepared to initiate the boycott when news came from the company that it had agreed to farm worker contract demands and wished to resume negotiations. AFL-CIO President George Meany had also telephoned the chairman of Campbell's board of directors to inform him that the UFW had asked for AFL-CIO sanction of the planned nationwide boycott drive.

The boycott action came eight weeks after the Pacific Mushroom workers walked out on strike due to the company's failure to bargain in good faith. The agreement calls for minimum wages of \$3.85 per hour for the first six months, \$4.00 per hour beginning May, 1979, and \$4.15 starting in November of next year. It also provides for nine paid holidays per year, including Washington's Birthday, Good Friday, Memorial Day, July 4, September 16 (Mexican Independence Day), Thanksgiving, Christmas, and New Year's Day.

Pacific Mushroom workers will qualify for vacation pay after one year's continuous service to the company. Vacation benefits range from one week off with 2% of yearly wages after one year's service to four weeks off at 8% of annual pay for 20 years' service. The contract also provides for medical and pension benefits, Citizenship Participation Day Fund and Martin Luther King Jr. Farm Worker Fund.

The UFW won an election at the company in August, 1977. We were certified as bargaining agents later that year and negotiations began in January, 1978. All 210 Pacific Mushroom workers walked



out on strike on August 26, after eight months of nearly fruitless bargaining. The Agricultural Labor Relations Board filed a complaint against Pacific Mushroom and Campbell Soup last summer for bad faith bargaining. Bargaining began in earnest in late September and October and agreement was reached late last month. The contract was ratified by a vote of 189 to 1. Our congratulations go to all the workers at Pacific Mushroom who stayed strong throughout the strike. Special credit for the contract should go to the members of the Negotiating Committee, Brothers Salvador Amezcua, president; Miguel A.G. Montesinos, secretary; Ramiro Guerrero, Jose A. Alvarez, Eduardo Perez, and Pablo Camacho, committee members. The regular UFW negotiator was Sister Marion Steeg.

*From: [https://libraries.ucsd.edu/farmworkermovement/ufwarchives/ufwtexas/03\\_UFW/Vol%201%20No%2055.pdf](https://libraries.ucsd.edu/farmworkermovement/ufwarchives/ufwtexas/03_UFW/Vol%201%20No%2055.pdf)*

## Rural Migration News, April 2001

Mushrooms. Money's Mushrooms in Pescadero in San Mateo County filed for bankruptcy in November 2000. The UFW staved off the planned closing of the 54-year facility (operated most of those years by Campbells) by offering to reduce wages to keep the facility open.

*From: [https://migration.ucdavis.edu/rmn/more.php?id=502\\_0\\_3\\_0](https://migration.ucdavis.edu/rmn/more.php?id=502_0_3_0)*



*Amah Mutsun history - From <http://amahmutsun.org/history> - continued*

demands for ancestral lands, or declarations of Tribal identity. This pervasive, statewide persecution sent an unambiguous message to the Amah Mutsun: hide or be eradicated/exterminated.

## An act for the relief of the Mission Indians in the State of California: 1891

In 1891 the President of the United States signed an [act for the relief of the Mission Indians](#) in the State of California. (Robin, link to Mission Indian Act of 1891. word document ) This Act provided that “a just and satisfactory settlement of the Mission Indians residing in the State of California upon reservations which shall be secured to them as hereafter provided.” and “That it shall be the duty of said commissioners to select a reservation for each band or village of the Mission Indians residing within said State, which reservation shall include, as far as practicable the lands and villages which have been in the actual occupation and possession of said Indians, and which shall be sufficient in extent to meet their just requirements, which selection shall be valid when approved by the President and Secretary of the Interior.” It appears as if though the Act for the Relief of the Mission Indians of the State of California was relegated to those mission tribes of southern California who obtained land and have reservations. It also appears that the State of California opposed other Mission Tribes obtaining lands or a reservation. The Amah Mutsun believe that this Act gives Federal Recognition Status to the Amah Mutsun Tribe and that our Tribe was illegally denied a reservation in both San Juan Bautista and Santa Cruz.

by the Anglo settlers. Because the treaties were never signed all California Indians not living on reservations, such as the Mutsun, became landless Indians. The California solution to the Indian problem was that the Governor of California, Peter H. Burnett, signed an Executive Order to Exterminate all Indians (see Early California Laws and Policies Related to California Indians, Kimberly Johnson-Dodds, California State Library, California Research Bureau): That a war of extermination will continue to be waged between the races, until the Indian race becomes extinct, must be expected. While we cannot anticipate this result but with painful regret, the inevitable destiny of the race is beyond the power or wisdom of man to avert. Governor Peter H. Burnett, January 7, 1851

As a result of this Executive Order, the state of California paid \$.25–\$.50 bounty for every killed Indian and funded military expeditions for the purpose of exterminating Indians. During this campaign the State paid over \$1,200,000.00. A report by the California State Library shows that over \$259,000 were spent on efforts in Monterey County and Mariposa County. County lines were drawn differently during this time, but Monterey County incorporated the traditional tribal territory of the Amah Mutsun. These campaigns continued until 1859.

During the last half of the 19th century, state hostility toward Indians continued, manifesting itself in numerous legal restrictions that deprived Indians of civil rights, voting rights and basic judicial protections (see Early California Laws). Their subsistence was again threatened by the government, which considered ejecting all Indians from the state. Obviously, this environment was not conducive to Indian proclamations of sovereignty,

# Pescadero mushroom farm is closing after end of the year

By MATT KAPKON Nov 24, 2004

Money's Pacific Mushroom Farm, which employs 200 in one of the few unionized labor forces on the coast, plans to close its Pescadero facility by Jan. 10.

Keith Potter, CEO of the Canadian mushroom conglomerate, said the Pescadero farm hasn't produced a profit in the four years Money's has owned it. The company owns plants in Michigan and Indiana that will also close soon, he said. "People have worked hard to make these farms go and it's just disappointing that we had to close them," Potter said in a telephone interview. "We just ran out of cash."

The mushroom farm dates back to 1957 when the Campbell Soup Company opened the farm to supply mushrooms for its soups. "It's been pretty awful. We've had three owners at least since Campbell's," said Wendy Taylor, a pastor who works with Latino farm laborers on the South Coast through her organization, Puente de la Costa Sur. "I'm fearful about it," she said. "That's the biggest company we have out there."

Jack Olsen, executive administrator of the San Mateo County Farm Bureau in Half Moon Bay, said he's concerned about the farm's closure, too, but hopeful that the facility can resume operations under different ownership. "It is one of the only (United Farm Workers) contracts in the area," Olsen said. "I wouldn't say it's one of the highest paid." It's a union facility, but they don't provide housing," he said, adding that there are "superior" farming jobs on the coast because of the worker housing that other farm owners provide.

Much of the labor force are natives of Mexico living in Santa Cruz County, Olsen said. "The majority of the people working at that facility don't live in San Mateo County," he said. Taylor said her concern falls primarily on the workers' livelihood and the closure's impact on the community. "This is not the season to go find another job. It always happens at Christmas," she said. "What a heartbreak - can't go home, can't afford to go back to Mexico."

Potter said the company has been pursuing potential buyers for the farm since May, but nothing has come to fruition yet. Money's, which reported sales of more than \$210 million in 2000, is also in the beginning stages of

being sold, Potter said. "We don't see that there is a good possibility that anybody is going to operate the farm, so we have to close it," Potter said.

"It's not a good economic sign," Taylor said. "You keep praying this kind of thing doesn't happen, but it keeps coming."

The farm's last shipment will go out at the end of the year.

From [https://www.hmbreview.com/news/pescadero-mushroom-farm-is-closing-after-end-of-the-year/article\\_79410eba-006c-5c11-9716-a126c372fcd5.html](https://www.hmbreview.com/news/pescadero-mushroom-farm-is-closing-after-end-of-the-year/article_79410eba-006c-5c11-9716-a126c372fcd5.html)



## In the Gardens of Popeloutchom



*Margo Angel Man*

THEIR garden of this world was called Popeloutchom. It was a place of beauty and constant delight where work was unnecessary, the air clean, the water clear, and the earth naturally fruitful. The people of Popeloutchom were gentle, as the breezes that caressed them each evening. They believed their garden to be the most beautiful place in the world. And because of this they had no desire to travel far to look upon lesser lands created by the gods for lesser men.

In the English translation from their own language — a language long since lost — they called themselves "The Westerners" because they were the westernmost group of several distantly-related Indian tribes. But over the years they had lost contact with their eastern cousins who had, like snow before the summer sun, gradually melted away. But the gods had seen fit to preserve and sustain the Westerners in their lovely gardens of Popeloutchom.

The Westerners were an ingenuous people who knew neither treachery nor deceit. They welcomed strangers who stumbled upon their villages. The strangers were treated as honored guests who might convey the legends and the wisdom of distant places.

And so the Westerners welcomed the first white men who "discovered" their gardens. But unlike the earlier sojourners in this land, the white visitors had come to stay. They brought swords and guns and Bibles and plows and horses and built dwellings and missions. They also brought their deadly irresistible trinity — cholera, small pox and measles. The Westerners died in bunches. Those who lived were taught the virtues of work and contrition. They were even given a new name by the white men. They were now called the San Juans.

The Westerners paid a high price for their hospitality. Everything —

*Amah Mutsun history - From <http://amahmutsun.org/history> - continued*

would kill them all. It wasn't long before the rush for gold forcibly displaced the Tribe's member's from their new homes. They were rounded up like cattle and forced to work, and their children were kidnapped and enslaved. Many were simply killed. The Anglos had no respect for the culture and traditional ways of the aboriginal people, nor for their rights to occupancy of the land. Anglos, furthermore, were afraid of the California Indians from the outset. Due to the Anglos' experiences with the Plains Indians, the California Indians were treated with brutality. In early 1850's, both the Federal and the State governments concluded there was an "Indian problem." To deal with this "problem" both governments developed their own solution. The federal government became alarmed by reports of violence against the aboriginal populations, and in 1852 it established special military reservations to remove some of the Indians from the general population. At these military compounds, the federal government conducted treaty negotiations with local Indians. Some of the San Juan Indians participated in the negotiations serving as interpreters between the Americans and Tribal Chiefs and were signatories to the treaties signed near Pleasanton. Immediately after the treaties were completed, a powerful California business and political lobby quashed all hopes of getting the treaties ratified in the Senate (see 1851-52; California's response to Federal Treaties Negotiated with the Indians, page 23) The U.S. Senate placed the treaties in confidential files and ordered that they be sealed for 50 years. In 1905 the Senate voted to remove the injunction of secrecy but the proposed reservation land was now spoken for



the Amah Mutsun settled for a time in the town of San Juan Bautista. It is much more complicated than this as the Indians had already begun working on the Rancheros. During the Mexican period Indians were forced to work under a peonage-system. They worked in slave or near slave-like conditions performing work such as shearing sheep, herding cattle, cutting lumber, harvesting crops, pounding grain into flour, building houses, tanning hides, cleaning houses, serving meals, and making tile and adobe bricks. During the Mexican period shipping traffic increased. Ships from the eastern coast would bring manufactured goods such as fish hooks, cotton cloth, blankets, shoes, exotic spices, etc. to the California Coast. These items were traded for the skins of wolverines, fisher martens, mink, beaver otters and whale oil. The trapping/hunting of these species greatly reduced the populations of these animals. During this period of time Native plants such as oak trees, were logged for fuel, carts and other purposes. Native plants were eaten by cattle and sheep before they could seed and the population of these plants were drastically reduced. Throughout the Mexican period measles, pneumonia, diphtheria, and venereal and other diseases spread throughout the Native population. During the Mexican period it is estimated that the population of California Indians was reduced by 100,000; their population went from 200,000 to 100,000 in this short period of time.

## **The Arrival of the Americans: 1848**

In 1848, the Amah Mutsun were disturbed again when Anglo settlers came to the region. A story within the Amah Mutsun Tribe is that when the Indians heard that the Americans were coming to California they gathered together in the corner of a room and cried because they were certain the Americans

# **California Bountiful**

## **Saving San Mateo**

May/June 2006

Not long ago, the mushroom farm in Pescadero served as little more than a paycheck for a brother, a sister and two of their co-workers. Today, it's a partnership. The four pooled their resources last fall after the business failed under its previous owners. "When the farm closed, 220 people were put out of work, so we were concerned for the community," said partner Linda Tichenor. "We thought we'd give it a shot. Right now we are up to 90 employees and we hope to grow even more. We love it here." - By Christine Souza

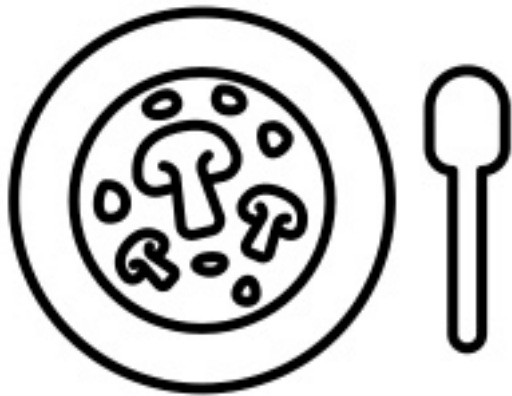
*From <http://californiabountiful.com/features/article.aspx?arID=251>*



**Raul Guzman, Linda Tichenor, Teresa Godoy and Luis Godoy**  
Owners, Pacific Coast Mushroom Co.

## Former employees bring Money's Mushroom farm back from the dead

Posted by Barry Parr Fri, June 2, 2006 Six former employees of Money's Mushrooms in Pescadero have bought the company and are leasing the property from the Hong Kong investment company that bought the bankrupt mushroom farm. They mortgaged their homes to do it, reports the County Times. "We wanted to fight for this farm. Our lives were growing mushrooms. We knew that they could be profitable, or at least make jobs for people," said Teresa Godoy, now head grower at the newly renamed Pacific Coast Mushrooms. Since the farm reopened in October 2005, it has rehired 120 workers and replanted three of the mushroom-growing warehouses on the 700-acre site. The company recently broke even and expects to make an \$8 million to \$10 million profit in the coming fiscal year, according to co-owner and marketing director Linda Tichenor. From <https://www.eastbaytimes.com/2006/06/05/former-workers-stem-loss-reopen-mushroom-farm/>



*Amah Mutsun history - From <http://amahmutsun.org/history> - continued*

much later release in America. Father Felipe de la Cuesta translated prayers, songs, doctrines, confessions, and all primary vocabulary. The Mission library contained records about the local Amah, including records of births, baptisms, marriages and funerals, as well as punishment and imprisonments. From these records, journals and other documents, it is apparent that the priests attempted to inculcate the Amah Mutsun with a new value system, so as to "civilize" them. Necessarily, Tribal activity was forbidden. Neophytes were not allowed to speak the Mutsun language, conduct Tribal ceremonies, or use their own Indian names. They were punished if these rules were broken. In addition to battling assaults on their culture, the Indians were also afflicted with foreign diseases brought by the Spanish, including smallpox, measles and venereal diseases. As a result, by 1833 there had been a total of 3,396 baptisms, 858 marriages and 19,421 deaths at Mission San Juan Bautista.

### The Mexican Period: 1834–1848

Life for the Amah Mutsun changed when, in early 1820's, Mexico won independence from Spain and more Mexicans began to arrive in the San Juan Valley. The Mexicans consolidated control of outlying lands, and by 1833, they forced the Mexican Government to turn over and secularize the Mission. Shortly thereafter, the remaining Amah Mutsun were finally allowed to leave the Mission compound. However, their problems continued with the Mexican authorities. Although the Mexicans promised a return of ancestral land, the officials reneged under pressure from Mexican and Spanish citizens who wanted land. Forced to scavenge for land and work,

called “neophytes,” attempted to flee the harsh conditions and slavery of the Mission. As a result, Spanish military expeditions were routinely dispatched to look for runaways and bring them back to the Mission. Some of the Amah took up weapons against the Spanish. First were the Ausaima; in 1802 after a series of battles the Ausaima were defeated. Some records indicate that they may have moved to the central valley near the Merced River. The Orestac also battled the Spanish, but with little success. Arrows, stones and tomahawks are of little consequence when facing guns, swords and mounted cavalymen fitted with lances. Under these oppressive conditions, the Amah were forced to conduct their tribal activities and speak their language in secret. This practice became a part of the discrimination and persecution of the Amah Mutsun. At the same time, while life at the Mission was repressive, the plight they experienced broke down any barriers that may have existed between the inhabitants of the different Amah Mutsun villages. This facilitated the public re-emergence of the Tribe in the 20th century. Although the stated goal of the Missions was to return land to the Indians, no land was ever provided. During the Mission period over 19,421 Indians died at Mission San Juan Bautista and approximately 150,000 Indians died in California. According to anthropologist estimates the California Indian population was reduced from 350,000 to 200,000 during this time.

## Mission Records

The San Juan Bautista Mission priests were excellent record-keepers, and they maintained meticulous documentation of many Amah Mutsun activities. In 1841, Father Felipe de la Cuesta, a priest of Mission San Juan Bautista, published the Mutsun language in Europe, which was followed by a

# Former workers stem loss, reopen mushroom farm

By Julia M. Scott | Bay Area News Group

June 5, 2006 PESCADERO —

Like their father before them, Teresa and Luis Godoy always counted on their careers at a South Coast mushroom farm to support their families. What they didn't count on was owning it some day. Faced with the prospect of losing their jobs — along with 230 of their co-workers — when the farm owner, Money's Mushrooms, filed for bankruptcy protection in 2000, the Godoys met with a group of employees to strategize how to salvage the company.

Ten months after the farm was sold to a Hong Kong-based investment company, six former Money's Mushrooms workers mortgaged their homes and took out a six-year lease on the property from the new owners.

“We wanted to fight for this farm. Our lives were growing mushrooms. We knew that they could be profitable, or at least make jobs for people,” said Teresa Godoy, now head grower at the newly renamed Pacific Coast Mushrooms.

Since the farm reopened in October, it has rehired 120 workers and replanted three of the mushroom-growing warehouses on the 700-acre site. The company recently broke even and expects to make an \$8 million to \$10 million profit in the coming fiscal year, according to co-owner and marketing director Linda Tichenor. “We were working six days, 65 hours a week until recently,” Tichenor said.

The workers grow, pick and ship about 140,000 pounds of fresh portobello and agaricus (white cap) mushrooms to markets and stores throughout California. Without the money to invest in modernizing the farm, Pacific Coast's mushroom crops are grown exactly the same way they were 30 years ago, when the property was owned by Campbell's Soup Co.

On a hill overlooking the ocean, two giant boilers pump 140-degree heat into a sealed warehouse stacked with wooden beds of compost. The steam pasteurizes the compost, which is mainly composed of horse and chicken manure, and transforms the ammonia into protein. A machine plants the fertile soil with grains of rye that contain invisible mushroom spores.

A cocktail of peat moss, spent lime and other vitamins are then added to the mix, which is covered with plastic sheeting for 12 days while the mushrooms spawn. They can be harvested within 18 days.

Picking mushrooms is intensely focused work. In the half-light of a shuttered, 1,700-square-foot warehouse, workers hoist themselves up on a towering series of wooden beds, holding dank, earthy boxes piled high with perfect white mushrooms.

Pacific Coast's supervisors and employees are overwhelmingly Hispanic. They live in close communities along the coast from Half Moon Bay to Santa Cruz, and all are invested in the farm's success. Hand-lettered placards, exclaiming "Si, Se Puede!" (Yes, We Can) line the warehouse doors.

Workers also have made some sacrifices to turn a profit this year. Everyone had to take a pay cut, and the company has not yet been able to provide health insurance. Godoy is optimistic that that can change next year, but the issue has pushed the managers into a dispute with the United Farm Workers of America. Claiming it has the right to represent Pacific Coast workers, even though the union contract expired last year, the UFW successfully persuaded local supermarket chain Mollie Stone's to boycott Pacific Coast mushrooms. The union also filed a complaint with the state Labor Relations Board.

"The new employers are the successors of Money's Mushrooms. We asked them to recognize (that), and they basically refused," said Efrén Barajas, a UFW vice president. Godoy said the UFW's boycott outraged workers at her farm.

In April, 77 employees signed a petition declaring "No a la union." If people don't want it, how can we force people to have a union?"

*Amah Mutsun history - From <http://amahmutsun.org/history> - continued*

Tools were made of bone, wood, rocks and minerals. Baskets were used in the collection, preparation, and storage of food.

## **Missions Santa Cruz: 1791–1834 and San Juan Bautista: 1797–1834**

The Spanish started their colonization of Central California in 1770 founding Mission San Carlos Borromeo del Rio Marmelo (Carmel) by Fr. Junipero Serra, second of the 21 missions. The Mission system was conceived such that no mission would be more than a day's ride from another. Mission Santa Cruz was founded in 1797. Construction of Mission San Juan Bautista began in 1797. The Mission was located in this part of the valley in order to be near indigenous Indian villages, which became the source of labor and converts for the Mission priests. The Amah Mutsun people were aware of the actions of the Spanish, many village and religious sites were abandoned and spies were sent to the Missions at Monterey and Santa Cruz. They witnessed the destruction of the sacred tree near Monterey and the subjugation of the Rumsen (Carmel), Awaswas (Santa Cruz), and neighboring villages. When the Spanish came to Tratrah they conducted a campaign to subjugate the Amah Mutsun. First they invaded the religious shrines of the Amah replacing them with Christian icons. When this was not totally successful the Spanish soldiers forcibly removed the Indians from their villages and brought them to the Mission compound, separating children from parents. The Amah were considered Mission property upon baptism, and were not permitted to return to their Tribal Lands. Many of the Christianized Indians, who were

the Mutsun were that Chiefs were responsible for feeding visitors; providing for the impoverished; directing ceremonial activities, and directing hunting, fishing, gathering and warfare expeditions. Warfare was not uncommon for the Mutsun. Infringement of territorial rights was the most frequent cause of war. Because the territory of the Mutsun was so valuable in terms of food supply, many other tribes coveted it. The Mutsun insured a sustained yield of plant and animal foods by careful management of the lands. Controlled burning of extensive areas of land was carried out each fall to promote the growth of seed bearing annuals. The Mutsun diet consisted of acorns, hazelnuts, blackberries, elderberries, strawberries, gooseberries, madrone berries, wild grapes, wild onions, cattail roots chuchupate (herb), wild carrots, deer, elk, antelope, bear, rabbit, raccoon, squirrel, rat, mouse, sea lion, whale, duck, geese and a variety of birds. Also eaten were salmon, steelhead, sardine, shark, swordfish, trout, lampreys, mussels, abalone, octopus, grasshoppers, caterpillars and most varieties of reptiles. The Mutsun never ate eagles, owls, raven, buzzards, frogs or toads. Family dwellings were domed structure thatched with tule, grass, ferns, etc. A small sweathouse was constructed by digging a pit in the bank of a stream and building the remainder of the structure against the bank. Dance enclosures were constructed in the middle of the village and were circular or oval in shape and consisted of a woven fence of brush or laurel branches about four and one-half feet high. There was a single doorway and a small opening opposite it. Tule boats (balsas) were used by the Mutsun for transportation, fishing and hunting. Bow and arrows, spears, nets and basket traps were used for hunting and fishing. Fish poisoning and fishhooks were also used.

Godoy asked.

The farm still faces many obstacles in its path to self-sufficiency, but Godoy said its workers were standing behind it. "Many people thought we couldn't do it — especially (as) women and Hispanics," she said, referring to herself and Tichenor. "We are proud that we helped people that others didn't help.

*"From [https://coastsider.com/site/news/former\\_employees\\_bring\\_moneys\\_mushroom\\_farm\\_back\\_from\\_the\\_dead](https://coastsider.com/site/news/former_employees_bring_moneys_mushroom_farm_back_from_the_dead)*

## Rural Migration News

### July 2006, Volume 12, Number 3

Pacific Coast Mushrooms is the current name of a 700-acre mushroom growing facility in Pescadero, about an hour south of San Francisco on Highway 1. Campbell's Soup owned the facility in the 1970s, which had a contract with the UFW.

Campbell's sold the farm, the renamed Money Mushrooms filed for bankruptcy in 2000, and the UFW-Money contract expired in 2005. The UFW says that Pacific Coast is a successor to Money and must negotiate. Pacific refused, and in 2006 the UFW persuaded several stores to refuse to buy Pacific mushrooms.

Pacific, operated by a third of its former employees, says the UFW boycott could send it into bankruptcy, eliminating all jobs.

Mushrooms are grown in sealed houses that have wooden beds stacked three to five high. Compost, a mixture of horse and chicken manure, is sterilized to turn ammonia into protein, and grains of rye that contain invisible mushroom spores are planted. Spawning takes about 12 days, and mushrooms can begin to be harvested 18 days later.

*From <https://migration.ucdavis.edu/rmn/more.php?id=1128>*

## Bay Meadow closure will thwart mushroom farmers

May. 13, 2007 12:00 a.m.

The probable closure of Bay Meadows Race Course this fall could not only end a storied era in horse racing, but also stunt the growth of mushrooms, one of the county's largest agricultural crops, local farmers said.

It is not well-known outside the mushroom industry that growers depend on a steady supply of hay from horse stalls at racetracks such as Bay Meadows for compost. Mushroom farmers load it up by the trailer full, taking hay, droppings and whatever else is in the horse stalls, said Bernie Thurman, vice president and general manager of Bay Meadows.

Farmers gather approximately 3,200 to 3,700 cubic yards of hay a week at Bay Meadows when the ponies are running, Thurman said. Hay from horse stalls is preferred for its lower nitrogen content, said Linda Tichenor, a partner and sales manager for the county's largest grower Pacific Coast Mushrooms in Pescadero. Taking hay from racetrack stalls not only saves mushroom growers money — 50 percent or more compared to buying baled hay — but it adds to the nutrients of the compost, Tichenor said. A grower such as Tichenor can have two or three football-field-size plots dedicated to producing compost.

"Compost is a huge issue for mushrooms," said Tichenor, who called it "step one" in the growing process. Believed to be the plant of immortality by ancient Egyptians, the small, white-capped fungi now rank among the top three revenue-producing crops in San Mateo County, bringing in more than \$17 million in sales in 2004, Farm Bureau Executive Administer Jack Olsen said.

Following a drop off in mushroom production in 2005 — when the county's major grower underwent an ownership shake-up and essentially shut down for several months — mushroom sales have

*Amah Mutsun history - From <http://amahmutsun.org/history> - continued*

## Pre-Contact / Pre-Mission

The Amah Mutsun Tribe had an extensive history of communal activity, shared cultural understanding and collective rituals and beliefs. The Amah Mutsun occupied the San Juan Valley for thousands of years before the Spanish arrived in the late 1700's. The Amah Mutsun community was originally made up of approximately 20 to 30 contiguous villages stretched across the Pajaro River Basin and surrounding region. Members of these different villages were united by shared cultural practices and tribal traditions. Their mutual religious practices, method of fishing and hunting, ceremonial dress, craftsmanship, and shelter set them apart from other tribes of California. Most significantly, Amah villages were distinct from tribes outside their valley because of their unique language; no other Indian tribe spoke Mutsun. While the Costanoan/Ohlone language family was made up of eight separate languages, including Mutsun, each language was "as different from one another as Spanish is from French" in the Romance language group. Prior to the arrival of the Spanish, the Mutsun language had been spoken in the San Juan Valley for thousands of years, indeed it was one of the first American Indian languages extensively studied in North America. The Amah Mutsun Tribe had been drawn to the triangle of land formed by the Monterey Bay and the Pajaro and San Benito rivers due to the abundance of water and fish. The Tribe was geographically isolated from its neighbors due to the physiography of the San Juan Valley (Tratrah). However, these abundant lands later attracted other settlers who would drastically change the lives of the Amah Mutsun. Some Tribal ways of life for

# Amah Mutsun history

From <http://amahmutsun.org/history>

## Introduction

The Amah Mutsun Tribal Band currently has an enrolled membership of nearly 600 BIA documented Indians. These are the Previously Recognized Tribal group listed by the Indian Service Bureau (now known as the Bureau of Indian Affairs) as the “San Juan Band.” All lineages comprising the “Amah Mutsun Tribal Band” are the direct descendents of the aboriginal Tribal groups whose villages and territories fell under the sphere of influence of Missions San Juan Bautista (Mutsun) and Santa Cruz (Awaswas) during the late 18th, 19th and early 20th centuries. As a result of the Congressional Appropriation Acts of 1906 and 1908 our Tribe came under the legal jurisdiction of the Indian Service Bureau (BIA), and the Reno and Sacramento Indian Agencies until 1927.

Our Tribe was never terminated by any Act or intent of the Congress, however, we remained a landless Tribe since our Federally Acknowledged status began in 1906. As a result of the Congressional California Indian Jurisdictional Act of 1928, both living members and direct ancestors enrolled with the BIA between 1930 and 1932. Our members also enrolled between 1948 to 1955 and during the third enrollment period between 1968 to 1970. Our Tribe is currently listed with the Department of Interior, Bureau of Indian Affairs as Petitioner #120 as we are seeking status clarification to have our Recognized status restored by the Secretary of the Interior.

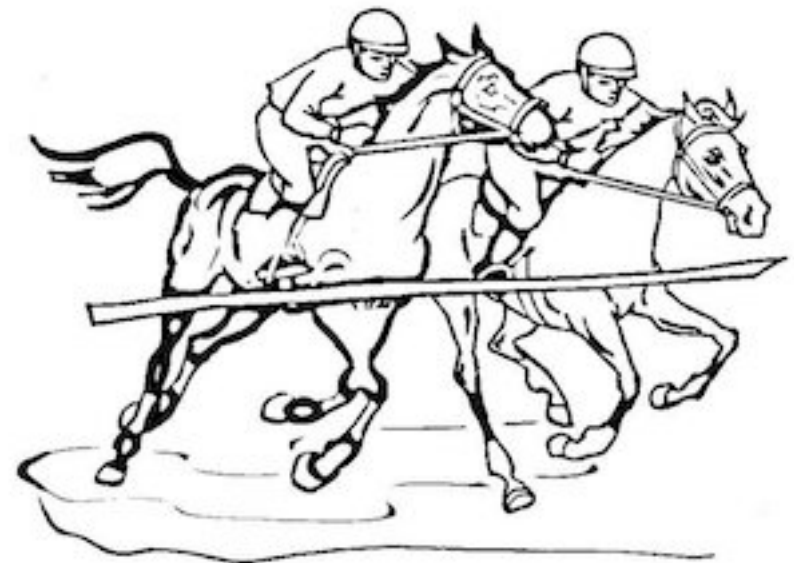
again returned, exceeding \$8 million in 2006, Tichenor said.

While the Bay Meadows closure isn't expected to directly affect Pacific Coast or other smaller growers in San Mateo County, locals have been following the news of the racetrack's closure closely due to concerns about possible higher prices, Tichenor said. As the current recipient of Bay Meadows' hay, the nation's largest mushroom grower, Monterey Mushrooms, in Watsonville, could soon be on the hunt for other resources, which would create a local shortage of hay and drive up demand, Tichenor said.

“If we don't have enough hay we could have to scale down our sales,” Tichenor said. Olsen, on the other hand, is more optimistic. “We have several things that are in the works right now that may provide [mushroom growers] with more growing material than they know what to do with,” said Olsen, who declined to elaborate until agreements have been finalized.

If those options fail, mushroom growers could look to Golden Gate Fields in Berkeley and the Alameda County Fairgrounds in Pleasanton for straw, Olsen said.

From <https://www.sfexaminer.com/news/bay-meadow-closure-will-thwart-mushroom-farmers/>



# Campbell's, Mushrooms, and Cannabis

by Michelle, Jan 2018

The Coastal Butterfly was treated to a Tour of the Mushroom Farm by local real estate broker, Bill Cook. 10 years ago he was hired to sell the Mushroom Farm. A year later, he persuaded the owners not to sell, but to keep the property. They hired him as the Land Manager. 10 years later Bill is restoring the land with natural grasses, teaming with the Amah Mutsun Indians (one of the 8 groups of Ohlone) who neighbor his land, courting commercial cannabis growers and any other ag-related business that might be interested in leasing space in the mushroom buildings....

The Mushroom Farm consists of 2-miles of beachfront. You can see Ano Nuevo. There are three coastal terraces that take you higher and higher into the hills. On a map, the property looks like a “horn of plenty”.

[From] the first terrace we are above Gazos Creek, with Coastanoa on the property's south border. The bushy plants in the foreground are a St. John's Wort variety from the Canary Islands. It is an invasive, non-native that takes ground away from the natural grasses. Bill is battling this plant, in order to bring the natural coastal grasses back. The grasses have deep and complex roots that keep soil in place, reducing erosion.

The battlegrounds below. The Wort and Pampas grass. Wort seeds drop down to the ground below the plant. The Pampas blows millions of seeds into the wind. It is possible that this Wort may be useable as a tincture to treat depression. Bill is exploring that too. Maybe this invasive plant can be harvested for value and to help people. The Wort encroaches on the perimeter. It's all an experiment to see what works.

Bill has learned that is you don't plant the grasses right after the wort eradication, the pampas moves in and then you have a greater mess. Bill gets this done with a few tools, like a tractor, but ultimately it's volunteers.

A lot of work went into this natural grass field. Cypress and Monterey Pines, in the distance, are non-natives, as well. Pampas experiment yonder. Nature is a tough task-master. Bill is a passionate student with decades of land use experience and knowledge. He likes to learn.

At each stop Bill would get us out of the Ranger and tell us a story. You can see how high up we are. Eventually, Bill hopes to have the trail marked so

# The Amah Mutsun Land Trust

The Amah Mutsun Land Trust (AMLT), an initiative of the Amah Mutsun Tribal Band, is the vehicle by which the Amah Mutsun access, protect, and steward lands that are integral to our identity and culture. The AMLT returns our tribe to our ancestral lands and restores our role as environmental stewards. Due to our difficult history and generations of physical, mental, and political abuses, our land stewardship practices were disrupted, and much of our culture was lost. AMLT serves not only in the re-learning of our history and restoration of indigenous management practices, it also serves as a vehicle for healing. By restoring our traditional ecological knowledge and revitalizing our relationship to Mother Earth, we also restore balance and harmony to the lands of our ancestors.

## Our Mutsun Identity

The people of the Amah Mutsun Tribal Band, collectively referred to by many as “Ohlone”, are the indigenous peoples of the territories ranging from Año Nuevo to the greater Monterey Bay area. Historically comprised of more than 20 politically distinct peoples, the modern tribe represents the surviving descendant families of the indigenous people who survived the Santa Cruz and San Juan Bautista missions. Working the lands known to them as **Popeloutchom** for millennia, it is the goal of AMLT to restore the Mutsun people and their knowledge to better conserve and protect these lands.

From <https://www.amahmutsunlandtrust.org/>





1883). He was granted Rancho Bolsa Nueva y Moro Cojo in 1837, and the four square league Rancho Punta del Año Nuevo in 1842. Simeon Castro died in 1842.

With the cession of California to the United States following the Mexican-American War, the 1848 Treaty of Guadalupe Hidalgo provided that the land grants would be honored. As required by the Land Act of 1851, a claim for Rancho Punta del Año Nuevo was filed with the Public Land Commission in 1852, and the grant was patented to Maria Antonia Pico de Castro and heirs of Simeon Castro in 1857. In 1851 Maria Antonio Pico de Castro sold Rancho Punta del Año Nuevo to Santa Cruz County pioneer Isaac Graham.

Graham (or one of his tenants) built a 2-story white house in 1857 which is remembered in the name of Whitehouse Creek. In 1862 Clark & Coburn of San Francisco purchased the adjacent Rancho Butano and Rancho Punta del Año Nuevo grants. Loren Coburn, born in Vermont, came to California in 1851, and worked first in mining. Coburn bought out his brother-in-law Jeremiah Clark.

Coburn was an extremely aggressive land owner, contesting boundaries, and a perpetual litigant in the courts and was widely disliked. Coburn leased much of the land to a dairy enterprise run by the Steele family (Rensselaer, Isaac and Edgar) from Delaware. In 1869 Steele family bought 7,000 acres (28 km<sup>2</sup>) south of Gazos Creek. Coburn and Clark's legacy of defending their land slowed the subdivision and development of Rancho Punta del Año Nuevo.

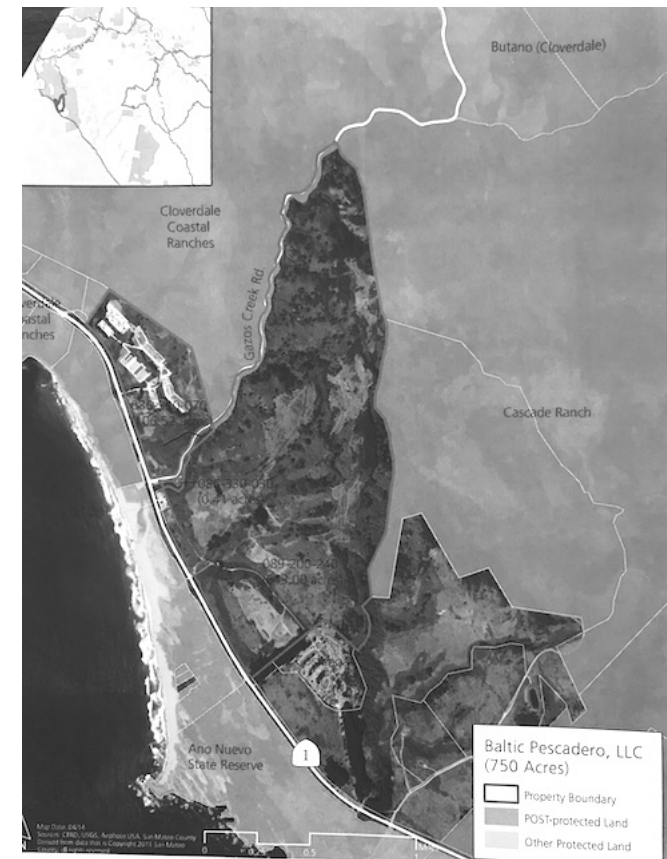
From: [https://en.wikipedia.org/wiki/Rancho\\_Punta\\_del\\_A%C3%B1o\\_Nuevo](https://en.wikipedia.org/wiki/Rancho_Punta_del_A%C3%B1o_Nuevo)

people can walk around and explore. And also docents to lead hikes to tell his stories.

The Mushroom Farm has 96 growing units, each 1,600 square feet. Inside the growing room. Two racks per room. Imagine each shelf filled with compost and mushroom trays. Workers would have to bend over and reach in to pick the mushrooms. Hard labor. 470 workers used to work at the Mushroom Farm.

Miraculously, Bill has tested and found no asbestos or lead paint which is one heck of a statement for Campbell's corporate policy. Bodes well for the next inhabitants. Mushroom Farm's corporate front yard. They grew quinoa very successfully for Lundgards, last year.

From <https://www.coastsidebuzz.com/campbells-mushrooms-cannabis-mushroom-farm-tour/>



# The Mushroom Farm

## Our Mission

To be a center for innovation and sharing of environmentally friendly agricultural practices

To improve the health, well-being, and quality of life for all living things

To increase healing, knowledge, compassion, joy, peace, love and fun!

## Are You Helping Grow A Better World?

Let's talk about how we can work together to make progress in innovative agriculture and environment related areas like these:

Sustainable and environmentally friendly agricultural production

Innovative farming and agricultural business incubation

Composting as a tool for reversing climate change, improving soil health and minimizing waste into landfills

Fungi research and production for nutrition, medicine, environmental remediation and other new uses

Aeroponics, food forests, insect production, vertical farming, etc.

Heritage and open source seeds

Humane animal treatment

Getting fresh local healthy food into our schools and communities

Sustainable technologies such as solar, wind, biofuel, etc.

Internships, research, education

Farm tours, events and recreation

Habitat integration and management

# Rancho Punta del Año Nuevo

Rancho Punta del Año Nuevo was a 17,753-acre (71.84 km<sup>2</sup>) Mexican land grant in present day San Mateo County, California given in 1842 by Governor Juan B. Alvarado to Simeon Castro. At the time, the grant was in Santa Cruz County; an 1868 boundary adjustment gave the land to San Mateo County. The grant extended along the Pacific coast from Rancho Butano and Arroyo de los Frijoles on the north, past Pigeon Point, Franklin Point to Point Año Nuevo on the south.

History The first European land exploration of Alta California, the Spanish Portolà expedition, passed through the area on its way north, recognizing Point Año Nuevo as the one named by Spanish maritime explorer Sebastian Vizcaino on New Year's Day in 1603. Coming north from Waddell Creek, the party passed inland of the point, camping near a creek to the north (**Bolton says Gazos Creek; Pacifica Historical Society says Whitehouse Creek**) on October 23, 1769. There they found a good-sized native village. Franciscan missionary Juan Crespi, traveling with the expedition, noted in his diary that, "In the middle of the village there was an immense house of a spherical form, large enough to hold all the people of the town, and around it there were some little houses of a pyramidal form, very small, constructed of stakes of pine. Because the large house rose above the others the soldiers called it Village of the Casa Grande"

José Simeon Nepomuncena Castro (1783–1842), the son of Marcario Castro, was born in Santa Barbara. Simeon Castro was a soldier at Monterey in 1809, and alcalde at Monterey in 1838–39. He married Maria Antonia Pico (1804–

## Pigeon Point Lighthouse

Pigeon Point Light Station or Pigeon Point Lighthouse is a lighthouse built in 1871 to guide ships on the Pacific coast of California. It is the tallest lighthouse (tied with Point Arena Light) on the West Coast of the United States. It is still an active Coast Guard aid to navigation. This headland, and hence the lighthouse, took its name from the ship Carrier Pigeon that wrecked here in 1853. The tower has been closed to tours since December 2001 because of the collapse of brickwork supporting outside access metal walkways on the top of the structure. Cast iron was used rather than steel with the unfortunate result being that cast iron absorbs water rather than repelling it like steel, thus the walkways are severely rusted, as are the major binding ring bands at the base of the tower! The California State Park system has promised repairs, but it is estimated that even if funds were available, it would be seven to ten years before the repairs would be completed. The restored lighthouse keepers' housing has, since the mid-1960s, also served as a youth hostel for travelers. The hostel is operated by HI USA,[9] a non profit organization devoted to helping the young gain a greater understanding of the world and its people through hostelling. The four three-bedroom houses north of the lighthouse have overnight lodging for groups and individual travelers of all ages. Each house has male or female bunk rooms, as well as private room options. Hostel guests from all over the world share kitchens and living spaces set up to facilitate intercultural exchange. An outdoor hot tub can be rented in the evenings.

[https://en.wikipedia.org/wiki/Pigeon\\_Point\\_Lighthouse](https://en.wikipedia.org/wiki/Pigeon_Point_Lighthouse)

## Property & Facilities

The Mushroom Farm is a multi-crop innovative holistic farm located in the quiet, rural coastside town of Pescadero within a one-hour drive of nearly the entire San Francisco Bay area. The property encompasses over 750 acres with 2 miles of frontage on the Pacific Coast Highway. It overlooks Ano Nuevo Island and the iconic Pigeon Point Lighthouse. It has easy walking access to miles of public beaches and is surrounded by thousands of acres of protected open space.

The property includes the 110 acre former Campbell's Soup Mushroom Farm (hence our name) with the largest compost facility on the central California coast, over 250,000 square feet of buildings including 96 growing rooms, refrigeration, processing, loading docks, offices, workshop, water recycling system, parking... even a soccer field! Infrastructure of this magnitude is very rare and will most likely never be permitted on the California coast again.

The Mushroom Farm also includes the 643 acre historic "Ladda Ranch". It is one of the most beautiful ranches and finest pieces of land on the California coast. The ranch is composed of three marine terraces and a central valley that include fertile farm land, pristine natural areas, forests, lakes, and fantastic locations for all sizes of gatherings. It also has spectacular whitewater views of miles of coastline, the Pigeon Point Lighthouse, and Ano Nuevo Island, all the way to Monterey.

### Our Natural Environment

The proper management and protection of our natural areas is our very highest priority. The Mushroom Farm hosts an incredible diversity of wildlife and habitats - from wetlands and lakes to evergreen forests and coastal prairie (some of the rarest native grasslands remaining the state). We are blessed to have over a mile of Gazos Creek, one of the most pristine coastal streams and fisheries in central California

From <http://themushroomfarm.network/> July 2019

# A Simplified Overview of Mushroom Cultivation Strategies

Mushrooms reproduce through spores. In the highly competitive natural world, the chances of mushroom spores germinating and then producing a mushroom are slim.

Within a laboratory, isolated from airborne contamination, the probability of success is much improved. What a cultivator does is remove a select species from the fierce competition of outdoors into an optimized environment indoors wherein the mushroom mycelium grows unhindered from the ravages of nature. This harbor of quiet refuge is, in effect, the sterile laboratory.

Contrary to popular belief, such an inoculation room can be easily constructed at modest expense within your home. A mushroom culture can be taken from spores or from tissue. In germinating spores, many strains are formed, some compatible with one another, some not.

In taking a tissue culture (clone) from a living mushroom, the cultivator preserves the exact genetic character of the contributing mushroom. With spores, a single strain must be selected from the multitude of strains created. In both cases, the result is a network of cells called, collectively, **the mushroom mycelium**.

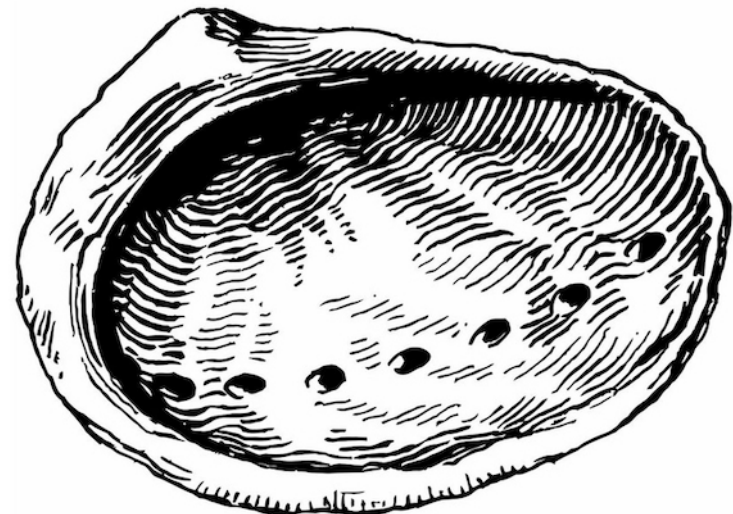
From <https://fungi.com/blogs/articles/a-simplified-overview-of-mushroom-cultivation-strategies>

## Adverbios de Tiempo

Hoy	<i>Naha.</i>	ó: este día	<i>Neppe tsugis</i>
Mañana	<i>Aruta</i>	Ayer,	<i>Huica</i>
Poco ha	<i>Itsa</i>	Después,	<i>Yete</i>
Ahora	<i>Naha</i>	Hace muchísimo tiempo	<i>Hocse munna</i>
Al principio	<i>Innihuig</i>	Alguna vez	<i>Aipire</i>
De mañana	<i>Arua</i>	Pronto	<i>Quechigüesi</i>
A la tarde,	<i>Huniacse</i>	Tarde	<i>Itti</i>
Luego,	<i>Iñaha</i>	Siempre	<i>Imi</i>
Nunca,	<i>Ecue et</i>	Otra vez	<i>Oisigo</i>
Hasta ahora,	<i>Tapua</i>	Entonces	<i>Piuagnai</i>
Nunca jamas,	<i>Ecue imi</i>	Siempre jamas	<i>Imi ietattia</i>
Jamas,	<i>Ecue êt</i>	Un ratito	<i>Ipsiun</i>
Ahora mismo,	<i>Chien</i>	Antes	<i>Aru</i>

From: Extracto de la gramática mutsun by Felipe Arroyo de la Cuesta, 1861

<https://www.gutenberg.org/ebooks/11081>



## Coyote And His Children

Coyote was married, but he and his wife had only one child. They were alone, with no neighbors. Coyote thought this was bad.

He wanted to marry another wife, and have many children. He begged and begged, but his wife wouldn't let him.

Finally, she told him to marry again.

Coyote did so, and had five children. Each had a different language, and they established five rancherias: Ensen, Rumsien, Ekheya (Esselen), Kakonta, and Wacharones.

Coyote went back to his first wife. He said, "Now, it's good. Now we have many neighbors."

From: <http://www.native-languages.org/esselenstory.htm>

## Etymological Suffixes of Mutsun Nouns-

s,-s\*e,(-se,-si), causative,abstractive.Suffixed to verbal or other stems denotes cause or phenomenon of an act, and is generally used with words of abstract significance.

una	cure	una-s	remedy
ritca	speak	ritea-s-e	language
issue	dream	isut-s-e	a dream
kapal(a)	embrace	kapala-si	an embrace
kai	hurt	kai-s	pain
ete	sleep	et-se	sleepiness
xase	become angry	xa-s	anger
xemtso	silent	xenkotst-e	silence

From *THE MUTSUN DIALECT OF COSTANOAN BASED ON THE VOCABULARY OF DE LA CUESTA* by J. Alden Mason, 1916

<http://digitalassets.lib.berkeley.edu/anthpubs/ucb/text/ucp011-008.pdf>

## Diary of the Portolá Expedition, 1769-70

By Miguel Costansó - Compiled Feb. 7, 1770

### October 23

We moved the camp a distance of two leagues from the Cañada de la Salud, and camped near an Indian village, discovered by the scouts, situated in a pleasant and attractive spot at the foot of a mountain range and in front of a ravine covered with pine and savin, among which descended a stream from which the natives obtained water. The land appeared pleasant; it was covered with pasture, and was not without fire-wood. We travelled part of the way along the beach; the rest, from the point of rocks previously mentioned, to the village, over high, level land with plenty of water standing in ponds of greater or less extent. The Indians, advised by the scouts of our coming to their lands, received us with great affability and kindness, and, furthermore, presented us with seeds kneaded into thick pats. They also offered us some cakes of a certain sweet paste, which some of our men said was the honey of wasps; they brought it carefully wrapped in the leaves of the carrizo cane, and its taste was not at all bad.

In the middle of the village there was a large house, spherical in form and very roomy; the other small houses, built in the form of a pyramid, had very little room, and were built of split pine wood. As the large house so much surpassed the others, the village was named after it. Note: **The point of rocks which we left behind is that known as the Punta de Año Nuevo.** Its latitude is, with a slight difference, the same as that of the Cañada de la Salud.

### October 24

The Indians of La Casa Grande furnished us with guides to go forward. We travelled to the north over high hills, not far from the shore. We encountered a number of slopes which were rather troublesome, and we had to put them in condition for travel-as also the crossing of two streams, thickly grown with brush-before we arrived at an Indian village, two leagues from the place from which we started. This we found to be without its inhabitants, who were occupied the time in getting seeds. We saw six or seven of them at this work, and they informed us that a little farther on there was another and more populous village, and that the inhabitants of it would make us presents and aid us in whatever we might need. We believed them, and although it was somewhat late we passed on and proceeded for

two leagues more over rolling country until we reached the village.

The road, while difficult, over high hills and canyons, was attractive. To us, the land seemed rich and of good quality; the watering-places were frequent; and the natives of the best disposition and temper that so far we had seen.

The village stood within a valley surrounded by high hills, and the ocean could be seen through an entrance to the west-northwest. There was in the valley a stream of running water, and the land, though burned in the vicinity of the village, was not without pasture on the hillsides.

### November 27

Without leaving this canyon we marched, in the same direction, for three more leagues over pleasanter land, more thickly covered with savins, white oaks, and live-oaks loaded with acorns. Two very numerous bands of Indians met us on the road with presents of pinole and some large trays of white atole, which supplied in large measure the needs of our men. These natives requested us earnestly to go to their villages, offering to entertain us well; they were disappointed because we would not yield to their solicitations.

Some of the men asked them various questions by means of signs, in order to obtain from them information they desired, and they were very well satisfied with the grimaces and the ridiculous and vague gestures with which the natives responded — a pantomime from which, truly, one could understand very little, and the greater part of the men understood nothing.

Meanwhile we arrived at the end of the canyon where the hilly country, which extended to our left and lay between us and the estuary, terminated. At the same time the hills on our right turned towards the east, and closed the valley which contained the waters of the estuary. We likewise directed our course to the east. We proceeded for a short stretch in this direction, and halted on the bank of a deep stream which descended from the mountain range, and flowed precipitately to the calm waters of the estuary.

*Miguel Costansó, an engineer, was one of many soldiers, settlers and missionaries who, on instructions of Fr. Junípero Serra, accompanied Gaspar de Portolá (California governor, 1768-70) on the expedition from San Diego to San Francisco (and back) from July 14, 1769, to Jan. 24, 1770. For Serra, a Franciscan padre, the purpose was to find suitable locations for missions; for Portolá, it was to establish a settlement at Monterey Bay. The party overshot Monterey Bay.*

*From <https://scvhistory.com/scvhistory/costanso-diary.htm>*

## COYOTE

### RUMSIEN COSTANOAN

Coyote's wife said to him: "I do not want you to marry other women." Now they had only one child. Then Coyote said: "I want many children. We alone cannot have many children. Let me marry another woman so that there may be more of us." Then the woman said, "Well, go." Then he had five children. Then his children said: "Where shall we make our houses? Where shall we marry?" Coyote told them: "Go out over the world." Then they went and founded five rancherias with five different languages. The rancherias are said to have been Ensen, Rumsien, Ekkheya, Kakonta, and that of the Wacharones.

Now Coyote gave the people the carrying net. He gave them bow and arrows to kill rabbits. He said: "You will have acorn mush for your food. You will gather acorns and you will have acorn bread to eat. Go down to the ocean and gather seaweed that you may eat it with your acorn mush and acorn bread. Gather it when the tide is low, and kill rabbits, and at low tide pick abalones and mussels to eat. When you can find nothing else, gather buckeyes for food. If the acorns are bitter, wash them out; and gather "wild oat" seeds for pinole, carrying them on your back in a basket.

Look for these things of which I have told you. I have shown you what is good. Now I will leave you. You have learned. I have shown you how to gather food, and even though it rains a long time people will not die of hunger. Now I am getting old. I cannot walk. Alas for me! Now I go."

*From INDIAN MYTHS OF SOUTH CENTRAL CALIFORNIA by A.L. Kroeber. 1907.*

*<http://www.sacred-texts.com/nam/ca/scc/scc04.htm>*

is to return to the path of our ancestors to fulfill the sacred obligation we have with Creator,” said Veronica Martinez, an AMLT member presenting at the series. “To restore that search for knowledge as we restore who we want to be.” Tribal council members at the series recalled, even as their culture was systematically dismantled by colonizers, missionaries and the U.S. government, Creator never took away their responsibility to care for the Earth and all its communities. This includes looking after people whose lives were scarred by historical trauma. “The speaker series is an incredible way to personally get to know tribal members and get to hear their stories,” said fourth-year student Alejandra Zeiger. The Amah Mutsun’s outreach to UCSC encourages students to get involved with the Tribal Band and its programs. This contact can inspire tribal activism and involvement in land conservation projects. While the legacy of colonialism faded from the memories of many who occupy Amah Mutsun land today, the Tribal Band refuses to allow their history to be forgotten. By engaging students in their journey toward justice, the Amah Mutsun challenge students to join the fight against policies and regulations continuing to discriminate against Native Americans. “The students here on campus are going to go out and they’re going to get into jobs that are going to allow them to help spread that truth and to make the changes that we ask them to,” chairman Valentin Lopez said. “By looking to the students today, we are looking to the future.”

From <https://www.cityonahillpress.com/2018/11/09/respect-the-land/>

## Pinole

This food consisted of a form of meal, made from acorns, seeds, and wild grain, which they called “pinole” (derived from the Aztec word “pinolli” meaning ground and toasted grain or seeds.)

### A MODERN TAKE ON PINOLE SEED CAKES

“Our name for pinole in Chochenyo is muyyen,” says Vincent Medina. “It’s one of the first foods we’ve worked to learn about. A mixture of native seeds—chia, redmaida, amaranth, tarweed, etc.—it’s loved by our people in those old days, and that continues now that our food is revived.”

Medina describes how they make modern-day pinole seed cakes with toasted chia and popped amaranth seeds, cooking the seeds until their natural oils come out, and then covering them in honey they have reduced by boiling away most of the water content.

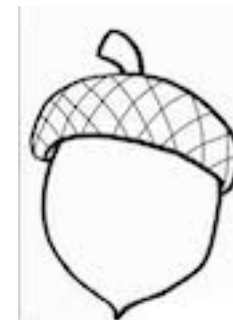
“We roll them into cakes shaped as described in old documentation from the 1930s in Louis’ Rumsen area. I love to eat these cakes. They taste like sweet brittle with an essence of burnt popcorn. The only reason I don’t make them more is because they burn my hands often!”

From <https://edibleeastbay.com/2019/02/22/indigenous-food-at-cafe-ohlone-2/>

## Mycelium

Mycelium is the vegetative part of a fungus or fungus-like bacterial colony, consisting of a mass of branching, thread-like hyphae. The mass of hyphae is sometimes called shiro, especially within the fairy ring fungi.

From: <https://en.wikipedia.org/wiki/Mycelium>



# Hiking from Gazos Creek to Franklin Point/Table Rock

Northern section of Gazos Creek Beach:

**1.7 miles along northern section of the beach** — Walk 0.1 miles down to the beach, **staying away from poison oak, which is plentiful here**. Once you reach the beach, at low tide, you may walk as much as 0.8 miles north before reaching a rocky outcrop which cannot be crossed. Turn back and walk 0.8 miles back to the starting point. The northern section has tidepools when the tide is sufficiently low. Intermittently, there are large sized rocks sprouting up from the beach.

To Table Rock: **1.3 miles along beach to Franklin Point** — Walk along the sandy beach to Franklin Point, which is a promontory with well-maintained trails, mostly on sand. A large L-shaped bench lies at the very end where you may sit down and relax.

**1.3 miles along Atkinson Bluff Trail to Whitehouse Creek** — From Franklin Point, walk along a well-marked sandy trail southwards. There are no trail signs marking this as the Atkinson Bluff Trail. The trail offers gorgeous views of the beaches and the coastline. It goes fairly close to cliff edges. In 1.3 miles, the trail reaches Whitehouse Creek, where the trail climbs down a beach. In July 2011, the creek had to be crossed by stepping over stones. Right across the creek, there is a choice: either climb up along a staircase to reach cliff edges or walk along the beach. The beach walk is more pleasant because most of the bluff trail is far away from the cliffs, unmaintained and in flat terrain.

**1.2 miles along beach to Table Rock** — From Whitehouse Creek, walk along a long sandy beach, passing Cascade Creek on the way, to reach Table Rock. A prominent sign at Table Rock marks the boundary of Año Nuevo that is inaccessible to visitors. Return to parking lot:

**1.5 miles along beach and Atkinson Bluff Trail to Whitehouse Creek** — From Table Rock, start walking back along the beach, looking for Cascade Creek that flows into the beach. To the immediate north of the creek lies a trail that parallels the cliff edges. In July 2011, it was visually difficult to locate this trail — a little bit of scrambling was required to climb up the cliff. If you cannot locate the trail, you can walk along the beach for 1.2 miles to reach Whitehouse Creek, where you can climb up to be on Atkinson Bluff

never been told and it's important that we get the truth out," Lopez said. "We thought it would be wonderful to raise our tribe's profile on campus, as this is our territory, by bringing in researchers and others to speak about contemporary issues that are important to Native American tribes." During the speaker series, Lopez and the Tribal Council spoke to the importance of preserving cultural territory. Because they are not a federally recognized tribe, the Amah Mutsun do not legally own land historically belonging to them. Nevertheless, in 2013 the Tribal Council created the Amah Mutsun Land Trust (AMLT) to provide land conservation and stewardship to Popeloutchom, the traditional tribal territory. A current AMLT initiative, Project Juristac, is an effort to prevent a San Diego-based investor group from developing a 320-acre open pit sand and mining operation on land officially known as Sargent Ranch. This sacred site within Popeloutchom is known by the Amah Mutsun as Juristac. It is considered to be the home of a powerful spiritual being named Kuksui and served as a spiritual center of healing and renewal for generations. According to the Project Juristac website, preserving this territory is a necessary step in the tribe's long-term cultural preservation strategy. "For the Amah Mutsun, who have already seen the loss and degradation of nearly all of the lands we once occupied, there is no room for another loss of this magnitude," according to the Project Juristac website. "Our very cultural survival hinges on the preservation of what little remains of our homeland." In addition to working with public interest groups like the Peninsula Open Space Trust and the Nature Conservancy, the AMLT collaborates with UCSC and the AIRC to inspire students to get involved in protecting this sacred land. "Our goal now



# Respect the Land

## Amah Mutsun Speaker Series talks history, culture, conservation

By Anna Maria Camardo

November 9, 2018

The Amah Mutsun creation story tells that in the beginning, the world was water. Creator placed hawk, hummingbird and eagle on a sacred peak in the Santa Cruz Mountain Range, Mount Umunhum, to form the world we see today. Creator formed humans last with special knowledge and a responsibility to protect their home and their communities. With this story, tribe Chairman Valentin Lopez opened this year's first Amah Mutsun Speaker Series event — Survivance and Sovereignty — at Kresge Town Hall on Nov. 3. The series, which began in 2009 as a collaboration between UC Santa Cruz's American Indian Resource Center (AIRC) and the Amah Mutsun Tribal Band, provides a format to promote communication between the Amah Mutsun and the UCSC community. The Amah Mutsun endured generations of violent colonization, from the 18th century period of Spanish colonization to the time of Mexican settlement, during which indigenous people were enslaved and their population devastated by disease. In the late 1800s a new threat descended when American settlers and the U.S. government proclaimed a war of extermination on all indigenous populations. In the 21st century, Native people are consistently denied rights and legal protection by the U.S. government. The Amah Mutsun Speaker Series intervenes in this history of erasure and helps the community heal from generations of trauma. "The true history of California Indians has

Trail. Walking along the beach is more pleasant because the bluff trail is far away from the cliffs, unmaintained and in flat terrain.

**1.0 miles along Atkinson Bluff Trail to Franklin Point** — Walk along Atkinson Bluff Trail, which meanders along the cliff edges, to reach Franklin Point. Instead of exploring the promontory, you may walk straight ahead.

**1.2 miles round-trip along Franklin Point Trail** — This is a side-trip along the Franklin Point Trail all the way to Highway 1 (see [Trail Map](#)). Return by the same route to reach the beach again.

**1.1 miles along beach to parking lot** — Walk along Gazos Creek Beach back to the parking lot.

*From [https://gurmeet.net/hiking/hikes/Gazos\\_Creek\\_Beach\\_to\\_Table\\_Rock.html](https://gurmeet.net/hiking/hikes/Gazos_Creek_Beach_to_Table_Rock.html)*

## Mycorrhiza

A mycorrhiza (from Greek "fungus" and "root") is a symbiotic association between a fungus and a plant. The term mycorrhiza refers to the role of the fungus in the plant's rhizosphere, its root system. Mycorrhizae play important roles in plant nutrition, soil biology and soil chemistry. In a mycorrhizal association, the fungus colonizes the host plant's root tissues, either intracellularly as in arbuscular mycorrhizal fungi (AMF or AM), or extracellularly as in ectomycorrhizal fungi. The association is sometimes mutualistic. In particular species or in particular circumstances mycorrhizae may have a parasitic association with host plants. A mycorrhiza is a symbiotic association between a green plant and a fungus. The plant makes organic molecules such as sugars by photosynthesis and supplies them to the fungus, and the fungus supplies to the plant water and mineral nutrients, such as phosphorus, taken from the soil.

*From: <https://en.wikipedia.org/wiki/Mycorrhiza>*

# Pescadero Beach Field Trip Guide

By Ian Lesser, Greg Stemler, Matt Paulson and Eddie Pech

## Geologic History (Broadly, of the Area)

During the late Mesozoic deposition of the Salinian basement rock of Pescadero occurred in present day Southern California. In addition, by the late Cretaceous deposition of the underlying Pigeon Point formation also had occurred in the same region. By 30-28 Ma subduction of the Farallon Plate along the North American Plate seized and the San Andreas transform fault formed. The fault's right-lateral strike-slip motion caused part of the Southern California Salinian Block to migrate northward. Around 14 Ma the Salinian Block reached the Pescadero area. Soon after deposition of the Monterey and Vasqueros Formations occurred in a marine environment, The presence of the San Andreas Fault in the area created the San Gregorio strike-slip fault, which is the cause of the uplifting and rock deformation in the area. Further deformation of the region was caused by lower sea levels and exposure to weathering during the last ice 10,000 to 70,000 years ago (Nature- Last Ice Age). Currently, erosional weathering and strike-slip fault motion dominated the geomorphology.

## Lithologies

There are three main members visible and relevant to the Pescadero field area: The Pigeon Point formation, an estimated 2600m of upper cretaceous turbidities; composed of arkosic sandstone and conglomerates of widely varying lithology interbedded with siltstone and mudstone. The conglomerate's clasts range from felsic volcanics to metamorphic and reworked sedimentary materials. Cretaceous mollusks and foraminifers are also present. The Vaqueros formation is a lower Miocene and Oligocene medium to fine grained arkosic sandstone interbedded with dark grey mudstone and shale estimated to vary for a few meters to 700m thick. The last member, the Pleistocene terrace fluvial and reworked fluvial deposits, range from crudely bedded clast supported deposits with sandy matrixes to brown dense and gravely to clayey sand; with a range of sorting quality.

## Active Tectonics

The West coast of North America is a tectonically active margin. This margin developed a transform component about 28 Million years ago when the Pacific plate came into contact with the North American Plate. While

## What We Do

- Indigenous insights and cultural sensitivity training
- Core Equity and Diversity with Indigenous Concepts
- NAGPRA/CEQA/AB52 - consultation and trainings
- Perspectives training as related to climate change themes for Climate Change including
- How to support those disproportionately affected by generations of cultural warfare, colonialism, etc.
- Indigenous land management and fire management
- Teachers training for formal and informal teachers involved.
- Curriculum Consultations Classroom presentations
- Land acknowledgements and an introduction to indigenous protocol.
- Culture sharing opportunities
- Decolonization workshops, trainings
- Speaking Engagements

## We've Worked with

- Global Climate Action Summit
- BIONEERS
- Golden Gate Parks Conservancy
- East Bay Regional Parks
- SFBA - DACTI - IRWM
- Elementary through University
- Society for California Archeology
- Ethnic Dance Festival
- And many more

Kanyon Coyote Woman Sayers-Roods

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From <https://kanyonconsulting.com/>

# Kanyon Konsulting

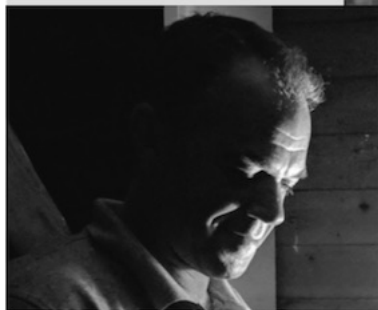
Kanyon Konsulting was founded with the core belief that by adopting indigenous perspectives into our everyday lives that we can find solutions to today's problems. Our mission is to bridge the gap between indigenous and contemporary value systems.

Located in Ohlone (Commonly known as the SF Bay Area) Territory, our approach is grounded in over 20 years cumulative experience in indigenous sociocultural and economic strategies. Kanyon Konsulting provides a platform to adopt Indigenous perspectives on the importance of indigenous protocol, acknowledging the land we now occupy, land stewardship and ecology.

## Our Founders

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subduction continues adjacent to the contact between the Pacific and North American plates, the boundary between these plates is a growing transform margin, referred to as the San Andreas Fault Zone. The San Andreas Fault Zone (SAFZ) extends from its intersection with the Juan de Fuca Plate to the north (offshore of Mendocino County, California) to the Rivera Plate to the south (offshore of Mazatlan, Mexico). The SAFZ is in places 100's of km wide, with the right-lateral strike-slip motion between the plates being shared among several different fault strands. **One of the western most fault strands in the central California region is the San Gregorio Fault, which is also really a zone about 2 km wide, containing three or four major strands.** The main trace of the SGF crosses the Monterey Bay Canyon, before coming on shore at Point Año Nuevo, and then going back off-shore at Pescadero State Beach. The [triple-junction](#) at the northern end of the San Andreas Fault Zone passed through this region about 8-10 Million years ago, and pairs of feature along the fault suggest around 115 km or right lateral displacement along the San Gregorio FZ alone (Graham and Dickinson, 1978), Holocene motion along the SGF has been documented, and slip rates are estimated at 0-12mm/yr.



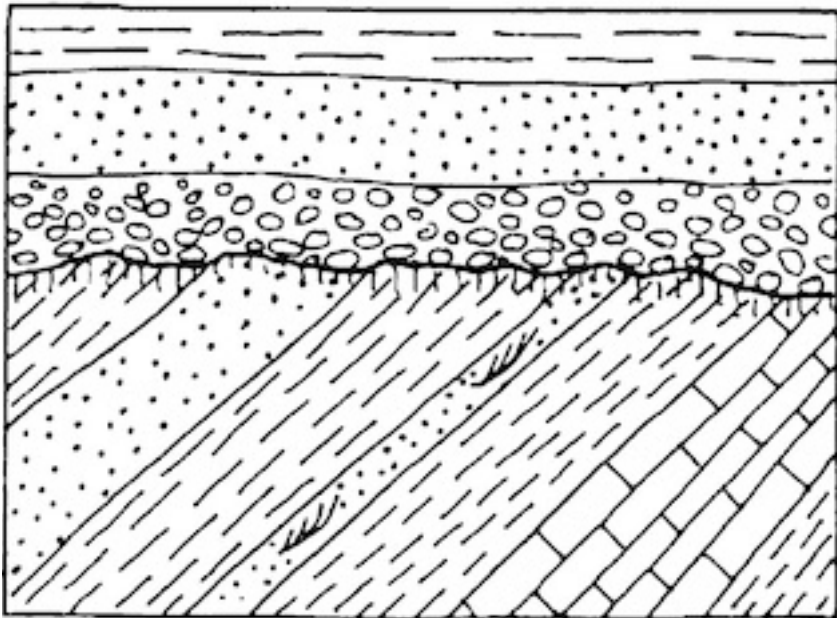
## Some Geological Vocabulary

**Triple-junction:** The point where three tectonic plates intersect.

**Unconformity:** A gap in the geologic record usually formed by a sequence of deposition, erosion and deposition. This leaves a time sequence gap between the older and younger beds, as the middle aged beds have been eroded away. Unconformities are typical of Normal Faults. Note: An unconformity can also be the result of a time when no rocks were deposited.

**Angular Unconformity** -- A surface where the beds above and below lie at different angles is called an angular unconformity.

**Nonconformity**-- Boundary between older igneous or metamorphic rocks that are truncated by erosion and later covered by younger sedimentary rocks. From: <https://websites.pmc.ucsc.edu/~crowe/structure/pescadero/>



Angular Unconformity

## Flowers & Plants of Gazos Creek Beach

Sea Bindweed

Yellow Sand Verbena

Beach Suncup

Beach Strawberry

Sea Rocket

Yellow Bush Lupine

Seaside Daisy

Bluff Lettuce

Beach Wormwood

Seaside Woolly Sunflower

California Poppy

Coast Indian Paintbrush

Coyote Brush

Brass Buttons

Seaside Buckwheat

Pacific Poison Oak

Silver Beachweed

Common Silverweed

Sea Plantain

Alkali Heliotrope



Gazos  
CREEK SEEDS